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ABSTRACT

This study of selected colleges and universities is intended to provide insight into a variety of African American studies (AAS) programs and departments to aid in the restructuring of the curriculum and method of instruction in the existing program at the University of South Carolina. As this review of the history and development of such programs demonstrates, the interdepartmental approach has proven effective at institutions with limited funds, as is shown by the examples of several large universities. However, this type of curriculum is most beneficial when there is a defined AAS department offering a variety of fundamental courses taught by a permanent AAS staff. This is the direction recommended for the University of South Carolina. An appendix summarizes types of programs at over 20 institutions, and a second appendix lists AAS programs across the country. (Contains 24 references and a separate list of 51 primary sources in the AAS field.) (SLD)

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African American Studies Programs

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The University of South Carolina
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A Study of African American Studies Programs

by

The Black Faculty and Staff Association
of the University of South Carolina

Principal Researchers:
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Edited by
Dionne Hoskins

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Negro History.

Woodson's group, the ASNLH, was responsible for a "diffusion of knowledge" about the life and history of African Americans (Crouchett, 1971). This information was written and distributed mainly through pamphlets, newspapers, etc. The ASNLH also provided an outlet for many black scholars to publish their work, prompting many colleges and universities to offer a course related to Negro history. Woodson compiled the first report on AAS in 1919 which documented that eight Northern schools offered courses on Negro life and history; whereas no Southern institution of higher learning offered such a course. He reported that most of these courses dealt with the "race problem" and that very few black institutions offered such courses. This report was pivotal because it concluded that instead of trying to develop methods to improve the condition of the race, these courses concentrated on the Negro race as a problem. Woodson also revealed that early AAS courses at black colleges were sometimes compromised by the lack of qualified personnel (Woodyard, 1991).

With its proliferation of African American literary writers, the Harlem Renaissance of the 1920's gave credence to the black experience as being unique and valid. This period introduced creative expression as an additional area of study for AAS. Woodyard (1991) commented that "these creative young artists spawned literary and artistic contributions that would prompt a new criticism."

The Depression of the 1930's had a noticeable impact on the focus and development of the movement. These pressing financial times forced both white and black Americans to adjust or change their priorities (Turner & McGann, 1980; Woodyard, 1991). The focus was shifted towards solving the problems of everyday life, but because the study of history and literary expression was not enough to cover the extent of the black experience, political science, economics, and sociology began to play

HISTORICAL PERSPECTIVE

Black studies is rooted in the social visions and struggles of the 1960's which aimed at Black power, liberation and a higher level of human life (Karenga, 1982). However, to truly understand the evolution of Black Studies as an academic discipline, one must examine the historical events that laid the foundations.

The black studies movement has its roots in early slavery when slaves and free blacks secretly taught others about African History and heritage. The first known organized advocacy for African education came from the Quaker movement prior to the eighteenth century. Free blacks picked up the momentum of the eighteenth century and addressed the challenge to gain equal opportunities to learn about their heritage in the nineteenth century as "library societies" began to form. These societies started to organize prior to the Civil War. Their main focus was on black contributions to military efforts during the Revolutionary War. Several efforts to establish these societies were short lived, and it was not until 1916 that the first permanent society was formed in Chicago. The Association for the Study of Negro Life and History (ASNLH), under the leadership of Carter G. Woodson and others, proved to be a driving force in black scholarship.

Several individuals and/or groups, including Booker T. Washington deserve much of the credit for establishing the ground work for African American Studies (AAS). However, most scholars attribute a majority of the credit to W. E. B. DuBois and Carter G. Woodson (Collison, 1989). Dubois, who is often referred to as the "father of Black Studies," taught the first formal "black curriculum" at Atlanta University in 1897 (Crouchett, 1971). This curriculum was simply a course on

exclusion, treatment, and academic conversion of African Americans in traditional programs; more specifically the conditions surrounding the black community. After much student protest and demonstrations of the students' solidarity, the first Black studies department offering a Bachelor of Arts degree in AAS was established at San Francisco State University in 1968. The Black Student Union chose as their mission addressing the immediate conditions of their environment. Their first concern was the low number of blacks on campus and the second was the treatment of blacks that were there. The Black Student Union on most campuses played a major role in the establishment and implementation of programs (Crouchett, 1971) and the majority of the nation's primary colleges and universities agreed to establish some type of AAS program by 1969. Most of these institutions offered undergraduate degrees while only nine offered graduate degrees.

Scholars have attached several causes to the late 1970's decline in student enrollment. There are those who suggest the constant attack on the program's academic legitimacy as the primary cause. Because many departments would not allow their students to apply course in AAS toward graduation requirements, the question of legitimacy made students reluctant to major in the area for fear of not being able to get into graduate school. Another reason for the decrease in student enrollment and interest in AAS was the question of its practicality and the availability of opportunities for minorities with a AAS degree. Students of the more pragmatic 1970's pursued business and pre-professional courses (Collison, 1989) resulting in the elimination of several programs.

The increase in popularity of African American women writers during the 1980's focused renewed attention to AAS. Some scholars also attributed this renewed interest to the narrow view of

major roles as major emphases in AAS. This period marked the emergence of social theory for the study of African American history (Woodyard, 1991). Now reporting history was not enough; "critical interpretations" were crucially needed as well.

Modern scholars observed the abandonment of the advocacy of black studies by black educators and leaders between 1940 and 1960 (Crouchett, 1971; Woodyard). For this reason there was an apparent decline in the strength of the movement- an "intellectual hiatus" for black scholars (Turner and McGann, 1980), and is attributable to several factors. The Depression, with its limitations on the availability of funds and time, called for scholars to narrow their focus, creating dissension about where resources should be allocated. These discussions did not go uninfluenced by the impact of World War I, which affected all facets of American life, including academia. WWI served as an additional factor resulting in the abandonment of black studies, it being that much of its revived attention was redirected to the issues presented by the war.

Black studies resurged with the aid of the Black Student Union (BSU, formerly the Negro Student Association) at San Francisco State College, which is given much of the credit for Black Studies as we know it today. The impact of the Civil Rights movement of the 1960's gave the Black Student movement the impetus it needed to have its demands met for educational accountability on the part of the universities across the nation. The goals of this group included raising consciousness, fostering student pride, and developing supplementary education. The driving force of the BSU centered around two types of concerns: academic and social. The academic concerns questioned the relevance and usefulness of the traditional white studies. Social concerns were centered around the

not begin with the establishment of a sound philosophy of operation. Therefore, its fate has been left to outside forces.

Newton contended that crucial to any program of operation are sound statements of objectives. He found three objectives that were consistently mentioned in the literature. They were as follows:

(1) Black Studies programs offer black and white students a more balanced picture of Afro-American history and culture. This aim attempts to aid in removing crude stereotypes...

(2) Such programs improve interracial relations...it is believed that intergroup tension among students will be reduced.

(3) Black Studies programs improve the ego-identity and self concept of black students.

Jackson (1970) advocates a sociological approach to AAS. He viewed the field as an examination of the "deeper truths" of the black experience, and as both historical and prevailing. By emphasizing the broader experiences of African Americans, there is a focus on the unique experience of what DuBois termed "double consciousness"; being both black and American. This thrust goes beyond simple inclusion of previously omitted fact from history. He ascertained that it is not enough to simply acknowledge the accomplishments of African Americans, but also to understand the impact of these omissions on our society.

The primary objective of the sociological approach is to give insight into the historical and contemporary roles with the ultimate goal of improving the quality of life for African Americans. Jackson cautioned against the study of blacks as an "ethnic minority." He stated "an ethnic minority, by virtue of being a minority, is by definition in a disadvantaged position which facilitates the characterization of black people as problems, as being essentially inferior, and so on." This approach is the study of the "rich heritage" and "rich complexity" of a social sector instead of the analysis of a

traditional curricula. By the late 1980's, AAS had begun a "renaissance" as it has been referred to by the media. Several schools started programs, while others already in existence began offering degrees instead of just coursework in the area. Few schools added Master of Arts programs, while the more progressive Temple University began the nation's first doctoral program.

PURPOSE OF BLACK STUDIES

The purpose and objectives of AAS have become as diverse as the number of programs available. Where some programs attempt to demolish fallacies and recognize the contributions of African Americans, others use an approach directed at liberating community mentalities and acknowledging disadvantaged groups (Newton, 1974). For some schools, an education in AAS may mean taking one available course, whereas at another, it can mean delving into a more complex course offering.

Newton's 1974 review of the literature on AAS concluded that the major purpose for the program is the "inclusion of the Afro-American experience as a valid and integral part of the history of the United States in order to correct historic omissions and to diminish stereotypes." He concluded that there was considerable agreement among educators in regards to the rationale or purpose of the program. However, much disagreement remains in regards to the methods of implementation. The research also showed that there was much diversity in the programs in regards to course content and objectives. This diversity is both a source of strength and weakness in these programs, although most scholars would agree that it is more weakening than fortifying. As a result, no specific set of guidelines exist that defines the purpose or scope of AAS. Because of the lack of guidelines, many programs did

American experience. Others have criticized this method as well and have adopted other approaches. Karenga (1988) stated that the nature of AAS "compels it to be interdisciplinary and integrate various subject areas into a coherent discipline rather than submit to the vitiating compartmentalization of knowledge established by white studies." He also contended that the scope of AAS was (at that time) all historical and that current Black thought and practice, has its expression primarily in, but not limited to seven basic subject areas: Black History, Black Religion, Black Social Organization, Black Politics, Black Economics, Black Creative Production, and Black Psychology. Black Studies, he felt, should be inclusive of and informed by many disciplines. These seven subject areas taken together should contribute to a holistic picture of the black experience. He contends that each area is vital and necessary to the understanding of the black experience. They are crucial to the understanding of the "wholeness" of the black experience. Any "partial" approach (i.e., placement of black studies courses in other departments) yields a "partial" image and understanding of it. The "core" focus of AAS must concentrate on black thought and practice.

The National Council on Black Studies (1984) developed a curriculum framework that was later adopted by its executive board (See Appendix I). The model is a core curriculum which attempts to codify basic parameters while leaving enough room for individual differences found on different campuses (McWorter and Bailey, 1984). This framework is based on two sources for curriculum development; literature that deals with black experience and practical experience and entails three areas of studies; social/behavioral studies, historical studies and cultural studies. Along with these areas are four levels that correspond with the number of years in the program. Each of

disadvantaged group. It embraces the critical revelation of African Americans' claim to America. He felt an AAS program should attempt to acknowledge the contributions and achievement of blacks to this country. This approach will not only benefit African Americans , but all Americans as well.

Blassingame (1971) agreed with the underlying assumptions of Jackson's approach. Because of the profound impact that African Americans have had on America, he asserted that no American can truly understand his/her own society without knowledge of the role of black Americans. Blassingame presented a model curriculum which had input from 31 scholars from predominately white and black institutions. He expressed his contention that a strong program should include collaboration with predominately Black colleges, "because they have had so much more experience at integrating material on the Negro into college courses, they can advise predominantly white colleges wishing to establish Black Studies programs." The objectives of his curriculum morphology were:

1) Give students a clear conception of the complexity of American life.

2) Acquaint students with the problems, success, and failures of America's largest minority group.

3) Enable students to lead fruitful lives in a multiracial society.

4) Help students to understand the nature of contemporary racial and social turmoil and guide them into constructive modes of thought about current issues.

5) Enable students to see the black experience in a world setting.

Blassingame strongly believed that AAS should serve the needs of all students. A "rigorous" program in AAS should seek to offer courses from all historical perspectives. Conferences and lecture series on contemporary issues could also help black and white students gain a greater understanding of the society in which they live. Newton (1970) referred to Blassingame's model as "slow and reformist" because it attempted to consolidate the African American experience as an incorporate of the total

CHALLENGES FACING THE FIELD

Moving into its third decade there is no doubt that AAS is a permanent fixture on many colleges campuses. A 1990 article in Black Issues in Higher Education stated that during that year there were 350-375 Black Studies departments at higher education institutions in the U.S. This number excludes the many units that do not have department status. However, since its inception at San Francisco State College, the question of relevance and need has presented a constant dilemma for AAS. As a discipline, Black Studies has had to battle for realization as a legitimate discipline; and although this battle has been waged since its inception it has not yet been resolved (Karenga, 1988).

This battle has been played out in several ways and has had several consequences. The major attack employed by its opponents is the close scrutiny of academic validity which has resulted in claims that AAS is "separatist" education; a field that is void of academic standards and, therefore, "worthless" in the real world (Bailey, 1971). There is no doubt that the relevance of the field will always be a constant issue. Hence, the key is not to let this concern overwhelm the primary issue presented by practical concerns of developing a program.

Smith in 1970 listed five factors that hinder the establishment of AAS. Unfortunately, many of these factors still play a major role in development of the program today. They are as follows:

(1) lack of financial support such programs
(2) lack of qualified staff
(3) lack of adequate space to house programs
(4) lack of student interest
(5) limited vocational opportunities

While practical concerns hinder the development of a program, they also influence the shape or focus

these areas is developed more extensively at each subsequent level. The final year of the program is devoted to synthesis and application of the previous levels (Appendix I).

The common thread that prevails in the rationality of most scholars is that the ultimate goal of AAS should be focused toward helping to resolve the social problems that exists for blacks.

as a "weak and undependable" source of support. The other pitfall lies in the fact that extreme emphasis placed on the needs of African American students exposes the program to claims that it is simply a "special interest" area designed for academically deficient students. However, this argument works on the assumption that students in this area neglect traditional studies, which is not the case.

The authors affirm that the most productive approach is the determination of the mission of AAS in the university system, especially in those areas of the mission that "promote qualities of mind and habits of rigorous thinking by students." Thus, the main objective to be addressed is that of a good liberal arts education that requires "alternative perspectives of knowledge," open to "diverse interpretations." This approach can easily be focused on the content of the AAS curriculum. Therefore , its major purpose is the education of all students, both white and black.

The recent "renaissance" of AAS, with much of the energy still being felt, has brought renewed attention to the program. Many university administrators are now beginning to see the value of the program. African American Studies is in a position to offer unique and unlimited contributions. It can be used as a vehicle for universities to increase the number of minority students, as well as faculty positions. Universities such as Cornell University and the University of California at Berkeley report a record number of applicants to fill limited spots in their masters programs (Black Issues in Higher Education, 1990). Margaret Wilkerson, department head at UC-Berkeley states that "additionally, a strong program [in AAS] can help lure experienced faculty". However, this use is suggested with caution; attached is the stigma of using the program to fill quotas (Collison, 1989). This may potentially have a negative effect on perceptions of the program's legitimacy.

of the program. In addition to factors noted by Smith, Brossard (1984) evaluated others that serve as potential impediments to AAS programs. He believed that after finances, curriculum and tenure took center stage. Fortunately, curriculum issues no longer pose a problem. With organizations like the National Council on Black Studies and numerous exemplary programs across the nation, there are several models from which to choose Appendix II).

Career concerns, especially at research universities place pressure on professors of AAS to teach in this department and do research in another. Brossard (1985) pointed to this as a threat to the development of the program. Although there are several professional journals devoted to issue of AAS, Brossard held that many administrators feel the journal in which you publish is almost as important as publishing itself. However, this problem may be diminishing as Dr. Louis Gates, Jr., (1989) commented that many publishers are eager to publish books by blacks.

Davidson and Weaver (1985) analyzed the impact of the questions of relevance to counter the most common hinderance to the development of the program. They saw the political approach to defining the purpose of AAS as particularly useful. These authors, too, felt that questions of academic validity is the major attack used against the field, thus leaving its supporters to underscore the significance of the "intrinsic value" and "integrity" of the field. The authors pointed to two other rationales commonly used in defense of the discipline. The first was the need for an AAS program to help African American students attain survival skills. Second was the program's ability to allow the institutions to fulfill its obligations to African Americans. Although sound, the rationality has had "serious pitfalls" that should be noted. The authors termed one pitfall as "white guilt"; which they saw

Americans in history. The traditional curriculum of both public schools and colleges have for too long denied African Americans' contributions to the success of this country. This conviction was expressed eloquently by the "father of Black Studies", W.E.B. DuBois:

> For the development of Negro genius, of Negro literature and art, of Negro spirit, only Negroes bound and welded together, Negroes inspired by one vast ideal, can work out in its fullness the great message we have for humanity. We cannot reverse history; we are subject to the same natural laws as other races, and if the Negro is ever to be a factor in the world's history-if among the gaily-colored banners that deck the broad ramparts of civilization is to hang one uncompromising black, then it must be placed there by black hands, fashioned by black heads and hallowed by the travail of two hundred million black hearts beating in one glad song of jubilee.

Our nation's schools are in desperate need of teachers prepared to teach the diverse populations in our schools. AAS is in a unique position to not only prepare students to teach in multicultural society; but also live in a diverse multicultural society. Wilkerson stated in Black Issues on Higher Education (1990) that many students chose the area as a minor. "They recognize the value of being able to demonstrate on a transcript knowledge of a multicultural world." In addition, the National Council on Black Studies reported that the holistic and multidisciplinary nature of the degree makes it one of the most comprehensive liberal arts degree available. Graduates with an AAS degree are being employed as "educational counselors, human relations investigators, governmental public relations officers, teachers, and directors of cultural arts centers." This is in addition to preparing students to seek graduate degrees.

The African American Studies Program is in the unique position to effectively address the dire social and economic problems facing the African American community. Several programs include the community project at Temple. The program at Northeastern sponsors several community projects such as a mentor program at the community college and an "Algebra Project" in the elementary schools (Black Issues in Higher Education, 1990). The University of Pennsylvania initiated a program designed to work with educators in developing new approaches to increase Black literacy in the city's schools (Black Issues in Higher Education, 1988). This program not only works with teachers but directly with students. Hare (19690 affirms that [AAS] is "black-community centered." He suggested several ways students of AAS can become involved in "transforming" the community.

Finally, African American Studies assure the proper recognition of the contributions of African

literature course necessary for a the AAS major, it may instead provide a course which will serve as a 'supporting' course. As a result, the student may be forced to take a course which does not cover the necessary material for a strong background in African American literature. This type of problem may result from an under-staffed AAS program. At universities with large AAS staffs like Indiana University, Temple University, and Howard University, students have many different options for their major and may choose a specific area of concentration. The programs at these schools are not interdepartmental because they provide the necessary requirements for the major within one department.

A large percentage of the AAS programs does not include the Afrocentric method of analysis as an integral part of the curriculum. This is evidenced by the AAS program at Harvard University, which was restructured by Dr. Henry Louis Gates, Jr., chairman of the Afro-American Studies Department and director of the W. E. B. DuBois Institute for Afro-American Research at Harvard. In *The Chronicle of Higher Education* (Magner, 1992), Dr. Gates affirms that he is a critic of the Afrocentric school because he feels that much of the recent scholarship on ancient Egypt is "garbage". Therefore, he seeks to improve the AAS program at Harvard by following Princeton's "cultural studies approach of examining the experiences of black people in the United States and the Caribbean." On the other hand, the AAS Department at Temple University has shown that an Afrocentric theory can be a very effective and qualitative approach. Dr. Molefi Asante, the chairman of the AAS Department at Temple, contends that by employing an Afrocentric curriculum the AAS program is no longer an interdisciplinary field but a dicipline in its own right with its own methodologies. This department concentrates on two areas: social/behavioral and cultural/aesthetics studies. Several courses are offered at Temple each semester dealing with African civilizations and African dance. Along with a growing Ph. D. program, Temple provides a non-credit

CONCEPTS IN THE STRUCTURING OF AFRICAN AMERICAN STUDIES PROGRAMS

In a comparative study of a representative group of American universities and colleges, the African American Studies(AAS) Program proves to be a viable component in American academe. Dr. Maulana Karenga defines Black Studies as " the scientific study of the multidimensional aspects of the Black thought and practice in their current and historical unfolding." The multidimensional diversity within the AAS curriculum is exemplified by its interdisciplinary framework. Essentially, an effective Black Studies curriculum requires courses that explore all general areas of study in order to emphasize the experiences and contributions of the African American. In many schools, the program provides an interdepartmental curriculum that requires major work courses from supporting departments such as English, History, Economics, Sociology, Psychology, and Political Science. Another important aspect of AAS is the role of the African Studies courses in each particular program. The AAS curriculum that places Africa at the center of the study is referred to as an *Afrocentric* method. Despite the differences found in the various programs, the principal objective of Black Studies is to provide the knowledge of the history and culture of African American people necessary to dispel the myths and attitudes that perpetuate racism in America.

An interdepartmental curriculum has proven to be a very effective approach at Princeton University. This program is considered to be the best in the country. Over one-half of the universities and colleges reviewed by this study adopted an interdepartmental AAS program. Although an interdepartmental curriculum offers unique diversity for programs and departments of limited budgets, problems do exist in programs that become dependent upon the structuring and scheduling of the supporting departments. For example, the department of English does not offer an important

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Community Education Program for individuals interested in earning their General Education Diploma (GED), a service which has been acclaimed by local civic leaders.

It is evident that AAS may differ in teaching methodologies. Temple University and Morris Brown College provide students with an Afrocentric perspective of the African American experience. However, at Indiana and Harvard, the Afrocentric method has not found a place because many critics have referred to Afrocentricity as a separatist or supremist method. Dr. Gates states his suggested solution in the following manner; " Students interested in studying ancient Egypt should do so critically, not simply to celebrate a mythic past." He believes that African Studies courses should be taught apart from African American Studies courses. There is presently substantial debate over the Afrocentric method of study as a noble doctrine in the department of AAS. However, with or without Afrocentrism, an AAS program must be carefully structured by the African American people on which it focuses. Nathanial Hare, a founding father of the AAS discipline, states in *Black Collegian* (Karenga, 1975) that "...we [African Americans] are slowly letting the discipline slip from our political grip;...it [AAS] is being increasingly shaped and defined for us rather than by us."

This study of selected colleges and universities is intended to provide insight into a variety of AAS programs and departments to aid in the restructuring of the curriculum and method of instruction of the existing AAS program at the University of South Carolina. The interdepartmental curriculum has proven effective at institutions with limited funds, as demonstrated by several large universities. However, this type of curriculum is the most beneficial when there is a defined AAS department offering a variety of fundamental courses taught by a permanent AAS staff. This is the direction in which USC must move in order to build a strong, effective AAS program.

APPENDIX I

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		B. A.	CERTIFICATE	MINOR
I.	Introduction to Black Studies/Africana Studies	3	3	3
II.	Foundations of Black Studies/Africana Studies	required of all students		
(LOWER DIVISION COURSES)				
A.	Methods and Approaches to Black Studies/Africana Studies			
B.	African World Civilization I: Antiquity-15th Century			
C.	African World Civilization II: 15th Century-19th Century			
D.	African World Civilization III: 19th Century-the Present			
TOTAL LOWER DIVISION CREDITS NEEDED		15	15	15

III. Geo-Cultural Regions

All students are required to concentrate in one of the Geo-Cultural Regions. The Geo-Cultural Regions are:

A. African-Diaspora; B. African-Continent; C. Comparative African World

IV. SUGGESTED SUBFIELDS

A. Students majoring in Black Studies/Africana Studies are required to complete 12 hours in one content area/subfield and 9 hours in another content/subfield.

B. Students in Black Studies/Africana Studies Certificate are required to complete 9 hours in one content area/subfield

C Students in Balck Studies/Africana Studies are required to omplete 6 hours in a content area/subfield.

A.	Organization and Political Dynamics			
B.	Language, Literature and Communications Systems			
C.	Religious, Philosophy and World Views			
D.	Economic and Social Development			
E.	Individual, Family, and Community Development			
F.	Arts and Aesthetics			
G.	History and Historical Development			
H.	Science and Technological Development			
Total Hours for Content Areas/Subfields		21	9	6
V.	Pro-Seminar in Research Methods and tools	-	-	
VI.	Pratical Research and Fieldwork	3	3	-
VII.	Capstone Course/Senior Seminar	3	3	3
Total Credits required for Graduation		45	30	24

Table 1. The National Council For Black Studies
Black Studies/Africana Studies Holistic Curriculum Model*

LEVEL I

Introduction to Black Studies/Africana Studies

LEVEL II

Foundations of Black Studies/Africana Studies

A. Methods and Approaches to Black Studies/Africana Studies

B. African World Civilization I: Antiquity-15th Century

C. African World Civilization II: 15th Century-19th Century

D. African World Civilization III: 19th Century-the Present

LEVEL III

Geo-Cultural Regions

A. African-Diaspora [People of African descent who reside outside Africa]

B. African-Continent [People of African descent who reside in Africa]

C. Comparative African World [A comparative examination of people of African descent and their societies around the world]

LEVEL IV

SUGGESTED SUBFIELDS

A. Organization and Political Dynamics
B. Language, Literature and Communications Systems
C. Religious, Philosophy and World Views
D. Economic and Social Development
E. Individual, Family, and Community Development
F. Arts and Aesthetics
G. History and Historical Development
H. Science and Technological Development

LEVEL V

Pro-Seminar in Research Methods and tools

LEVEL VI

Pratical Research and Fieldwork

LEVEL VII

Capstone Course/Senior Seminar

*This Holistic Curriculum Model is guideline for Black Studies/Africana Studies programs throughout the United States and Africa. The subfields described in this model are only suggested areas. Individual programs may design or develop other content areas/subfields as their curriculum programs may require

AFRICAN-AMERICAN COURSES OFFERED IN VARIOUS DISCIPLINES

Name of School	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S
Cornell University	•	•	1	•	•	•	4	5	6	1	•	•	5	3	•	•	•	2	1
Duke University	•	•	•	•	•	•	5	•	1	•	•	1	1	•	1	•	•	2	•
Emory University	•	4	1	•	•	2	5	•	1	2	•	•	1	1	2	3	•	3	•
FAMU*	2	2	1	•	•	1	6	1	2	•	2	•	1	1	•	•	•	3	2
Harvard University	3	3	1	1	•	•	5	•	8	1	•	•	2	•	1	•	1	2	•
Howard University*	•	1	•	1	1	3	2	•	3	•	3	2	4	•	•	4	•	•	1
Indiana University	•	19	1	•	1	•	5	•	9	•	•	•	4	•	1	3	•	4	1
Lemoyn-Owen College*	•	1	•	•	•	•	7	•	3	•	•	•	1	•	1	1	•	1	•
Morgan State College*	•	•	•	•	•	•	5	1	1	•	•	•	2	•	3	•	•	•	•
Morris Brown College*	•	3	•	1	•	•	6	•	•	•	3	•	3	•	1	•	•	2	•
Princeton University	•	•	•	•	•	1	3	•	3	•	•	•	1	1	1	2	•	1	•
S. C. State College*	•	2	•	•	•	•	3	•	1	•	•	•	•	•	•	•	•	1	•
Southern University*	•	•	•	•	•	•	5	•	2	•	•	•	1	•	1	•	•	2	•
Stanford University	1	7	•	1	•	•	7	5	4	1	1	1	2	2	•	•	•	4	•
Syracuse University*	•	2	•	•	•	•	2	•	8	•	•	•	•	3	2	1	•	2	•
Temple University	•	1	•	•	•	1	•	•	•	1	•	•	•	•	•	•	•	1	•
University of Colorado	•	3	1	•	•	•	2	•	2	•	•	•	1	•	•	1	•	2	•
UGA-Athens	•	1	1	•	1	1	•	•	•	1	•	•	3	•	•	2	•	1	•
USC-Columbia	2	•	1	•	•	2	5	•	1	•	•	•	1	1	1	1	•	1	•
UVA-Charlottesville	2	1	1	•	•	1	6	1	2	•	2	•	1	1	•	•	•	3	2

A. Anthropology (10)
B. Art/Music (50)
C. Civil Rights (9)
D. Economics (4)
E. Education (3)
F. General/Introduction (12)
G. History (83)
H. Language (13)
I. Literature (57)
J. Media (7)
K. Other Cultures (11)
L. Plilosophy (4)
M. Political Science (34)
N. Psychology (13)
O. Religion (15)
P. Research/Seminar (18)
Q. Science/Math (1)
R. Sociology (37)
S.Women(7)

*Historically Black Colleges and Universities

AFRICAN AMERICAN STUDIES PROGRAMS

NAME OF SCHOOL	INTERDEP	SIZE OF STAFF	COURSES	DEG
Cornell University	N	10	28	BM
College of Charleston	Y	01	13	MN
Duke University	Y	--	11	B
Emory University	N	08	25	B
FAMU*	Y	--	24	B
Harvard University	N	07	28	B
Howard University*	N	07	25	B
Indiana University	N	16	48	B
Lemoyn-Owen College*	Y	--	16	B
Morgan State College*	Y	--	12	BM
Morris Brown College*	N	--	19	MN
Princeton University	Y	04	13	B
S. C. State College*	Y	--	07	MN
Southern University*	Y	--	11	B
Stanford University	Y	03	36	B
Syracuse University*	N	10	20	B
Temple University	N	--	28	BMD
University of Colorado	N	--	12	C
UGA-Athens	Y	--	11	B
USC-Columbia	Y	02	16	B
UVA-Charlottesville	Y	08	23	B

KEY

INTERDEP	Interdepartmental
DEG	Degree Offered
C	Certificate
MN	Minor
B	Bachelor of Arts
M	Master of Arts
D	Doctorate

* Historically Black Colleges and Universities

Ethnic Degree Programs at American Universities and Colleges

Key		
	1	*Afro-American and African Studies*
	2	*Afro-American and American Studies*
	3	*Afro-American Studies*
	4	*Black Studies*
	B	*Bachelor's degree*
	M	*Master's degree*
	D	*Doctoral degree*

Note: Unlisted colleges offer an associate or no degree

California		
California State University	1	B
California State University-Long Beach	4	B
California State University-Dominguez Hills	3	B
California State University-Northridge	3	B
Sonoma State University	1	B
Stanford University	1	B
San Jose State University	3	B
San Francisco State University	4	B
Scripps College	4	B
University of California-Berkeley	3	B
University of California-Davis	3	B
University of California-Los Angeles	3	BM
University of California-Santa Barbara	3	B
University of the Pacific	4	B
Colorado		
Metropolitan Sate College of Denver	3	B
University of Colorado-Boulder	4	B
University of Colorado-North Colorado	4	B
Connecticut		
Yale University	3	BM
District of Columbia		
Howard University	3	B
Florida		
Florida Agricultural and Mechanical University	3	B
University of South Florida	3	B
Georgia		
Clark Atlanta University	1	M
Emory University	3	BM
Mercer University	3	B
Illinois		
Roosevelt University	1	B
Eastern Illinois University	3	B
Northwestern University	3	B
University of Illinois-Chicago	4	B

APPENDIX II

Nebraska		
University of Nebraska-Omaha	4	B
New Hampshire		
Dartmouth College	1	B
New Jersey		
Rutgers- The State University of New Jersey-		
Camden College of the Arts and Sciences	1	B
Rutgers College	1	B
Douglass College	1	B
Livingston College	1	B
Newark College of the Arts and Sciences	1	B
University College, Camden	1	B
University College, New Brunswick	1	B
William Paterson College of New Jersey	1	B
Thomas Edison State College	3	B
Princeton University	3	B
New York		
Fordham University	1	B
State University of New York at Albany	1	BM
State University of New York at Binghamton	1	B
Syracuse University	1	B
York College of the City University of New York	1	B
Colgate University	3	B
College of Staten Island of the City University of New York	3	B
State University of New York at Buffalo	3	B
State University of New York VCollege at Brockport	3	B
Herbert H. Lehman College of the City University of New York	4	B
State University of New York College at New Paltz	4	B
State University of New York College at Oneonta	4	B
State University of New York College of Arts and Sciences at Geneseo	4	B
North Carolina		
University of North Carolina-Charlotte	1	B
University of North Carolina-Chapel Hill	3	B
Duke University	2	B
	3	B
	4	B
North Carolina Central University	4	B
Ohio		
University of Cincinnati	1	B
Ohio University	3	B
College of Wooster	4	B
Denison University	4	B
Miami University	4	B
Oberlin College	4	B

Indiana		
Earlham College	3	B
Indiana State University	3	B
Indiana University-Bloomington	3	B
Indiana University-Northwest	3	B
Purdue University-Lafayette	3	B
University of Notre Dame	4	B
Iowa		
Coe College	3	B
University of Iowa	3	M
Louisiana		
Grambling State University	1	B
Southern University-New Orleans	4	B
Maine		
Bates College	3	B
Bowdoin College	3	B
Maryland		
University of Maryland-College Park Campus	1	B
University of Maryland-Baltimore County Campus	3	BM
University of Maryland-College Park Campus	3	B
Massachusetts		
Boston University	3	BM
Brandeis University	1	B
Harvard University	1	B
Simmons College	1	B
Mount Holyoke College	3	B
Northeastern University	3	B
Smith College	3	B
University of Maryland-Amherst	3	B
Amherst College	4	B
University of Massachusetts-Boston	4	B
Wellesley College	4	B
Michigan		
University of Michigan	1	B
University of Michigan- Flint Campus	1	B
Wayne State University	4	B
Minnesota		
Carleton College	1	B
University of Minnesota-Twin Cities	3	B
Mississippi		
Tougaloo College	3	B
Missouri		
Washington University	3	B

THE UNIVERSITY OF SOUTH CAROLINA
COLUMBIA CAMPUS

Collection Management
Thomas Cooper Library

Columbia, SC 29208
803-777-3142
FAX 803-777-4001

December 6, 1993

TO: Dr. O'Neal M. Smalls
College of Law
Campus

FROM: Alexander M. Gilchrist, Collection Management Officer

SUBJECT: African-American Studies Materials in the Thomas Cooper Library

An assessment of the collection supporting the African-American collection was carried out in 1989. This assessment brought out the following major points:

1. The African-American Studies collection is strongest in the areas of history and literature, especially relating to the South and Southeast. The Library also has on microfilm the most extensive collection of socio-political primary source materials in the state, including the *Papers of the NAACP* and the materials on civil rights from the Roosevelt, Truman, Kennedy, Johnson, and Nixon administrations.

2. A comparison of the holdings of titles published during the ten-year period 1978-1988 showed that the Library held 64% of the titles held by the average member of a peer group made up of Southern Regional Education Board universities. A further study showed that of the domestic titles available during the same period, the Library obtained 82% of those appropriate to a research collection.

Using the assessment as a guide, the Library has made and is continuing to make a concerted effort to fill in the areas of weakness, while continuing to support the strong parts of the collection. The domestic trade publisher approval plan has been particularly valuable in assuring the acquisition of these materials.

The Library has also set aside $10,000 in additional funds to be spent during this fiscal year for improving the collection in this area. In addition, the Library is purchasing on CD-ROM a collection of African-American poetry covering the years 1760-1900.

The Library is currently updating the earlier assessment. We will be happy to furnish you with a copy when it is completed.

I am enclosing a list of primary materials on microform as an example of the special strengths of the collection.

USC Aiken • USC Beaufort • USC Coastal Carolina • USC Columbia • USC Lancaster • USC Salkehatchie • USC Spartanburg • USC Sumter • USC Union

An Affirmative Action / Equal Opportunity Institution

Ohio State University-Columbus	4	BM
Ohio Wesleyan University	4	B
Youngstown State University	4	B
Pennsylvania		
Edinboro University of Pennsylvania	4	B
University of Pittsburgh-Pittsburgh Campus	4	B
Rhode Island		
Brown University	1	B
South Carolina		
University of South Carolina	3	B
Tennessee		
University of Tennesee-Knoxville	3	B
Vanderbilt University	3	B
Texas		
Southern Methodist University	1	B
Virginia		
University of Virginia	1	B
Wisconsin		
University of Wisconsin-Madison	3	B
University of Wisconsin-Milwaukee	3	B
Washington		
East Washington University	4	B
Washington State University	4	B

Papers of the NAACP. Part 3: Campaign for Educational Equality, 1913-1940. Series A: Legal Department and Central Office Records, 1913-1940

Papers of the NAACP. Part 3: Campaign for Educational Equality, 1913-1950. Series B: Legal Department and Central Office Records, 1940-1950

Papers of the NAACP. Part 4: Voting Rights Campaign, 1916-1950

Papers of the NAACP. Part 5: Campaign against Residential Segregation, 1914-1955

Papers of the NAACP. Part 6: Scottsboro Case, 1931-1950

Papers of the NAACP. Part 7: Anti-lynching Campaign, 1912-1955. Series A: Anti-lynching Investigative Files, 1912-1953

Papers of the NAACP. Part 7: Anti-lynching Campaign, 1912-1955. Series B: Anti-lynching Legislative and Publicity Files, 1916-1955

Papers of the NAACP. Part 8: Discrimination in the Criminal Justice System, 1910-1955. Series A: Legal Department and Central Office Records, 1910-1939

Papers of the NAACP. Part 8: Discrimination in the Criminal Justice System, 1910-1955. Series B: Legal Department and Central Office Records, 1940-1955

Papers of the NAACP. Part 9: Discrimination in the U. S. Armed Forces, 1918-1955. Series A: General Office Files on Armed Forces Affairs, 1918-1955

Papers of the NAACP. Part 9: Discrimination in the U. S. Armed Forces, 1918-1955. Series B: Armed Forces Legal Files, 1940-1950

Papers of the NAACP. Part 9: Discrimination in the U. S. Armed Forces, 1918-1955. Series C: Veterans Affairs Committee, 1940-1950

Papers of the NAACP. Part 10: Peonage, Labor, and the New Deal, 1913-1939

Papers of the NAACP. Part 11: Special Subject Files, 1912-1939. Series A: Africa through Garvey, Marcus

Papers of the NAACP. Part 11: Special Subject Files, 1912-1939. Series B: Harding, Warren G. through YWCA

Papers of the NAACP. Part 12: Selected Branch Files, 1913-1939. Series A: the South

Papers of the NAACP. Part 12: Selected Branch Files, 1913-1939. Series B: the Northeast

Papers of the NAACP. Part 12: Selected Branch Files, 1913-1939. Series C: the Midwest

Papers of the NAACP. Part 13: NAACP and Labor. Series A: Subject files on Labor Conditions and Employment Discrimination, 1940-1955

Papers of the NAACP. Part 13: NAACP and Labor. Series B: Cooperation with Organized Labor, 1940-1955

THOMAS COOPER LIBRARY

LIST OF PRIMARY SOURCE MATERIALS IN MICROFORM RELATING TO AFRICAN- AMERICAN STUDIES

Africa: National Security Files, 1961-1963

Africa: National Security Files, 1963-1969

Association of Southern Women for the Prevention of Lynching, 1930-1942

Black Biographical Dictionaries, 1790-1950

Black Workers in the Era of the Great Migration, 1916-1929

Civil Rights during the Johnson Administration. Part I: White House Central Files and Aides Files

Civil Rights during the Johnson Administration. Part II: Equal Employment Opportunity Commission Administrative History

Civil Rights during the Johnson Administration. Part III: Oral Histories

Civil Rights during the Johnson Administration. Part IV: Papers of the White House Conference on Civil Rights

Civil Rights during the Johnson Administration. Part V: Records of the National Advisory Commission on Civil Disorders (Kerner Commission)

Civil Rights during the Kennedy Administration. Part 1: White House Central Files and Staff Files and the President's Office Files

Civil Rights during the Kennedy Administration. Part 2: Papers of Burke Marshall, Assistant Attorney General for Civil Rights

Civil Rights during the Nixon Administration. Part 1: White House Central Files

East St. Louis Race Riot of 1917

New Deal Agencies and Black America

Papers of Eleanor Roosevelt, 1933-1945

Papers of the NAACP. Part 1: Meetings of the Board of Directors, Records of Annual Conferences, Major Speeches, and Special Reports, 1909-1950

Papers of the NAACP. Part 1: Meetings... . Supplement to Part A, 1951-1955

Papers of the NAACP. Part 1: Supplement, 1956-1960

Papers of the NAACP. Part 2: Personal Correspondence of Selected NAACP Officials, 1919-1939

Papers of the NAACP. Part 13: NAACP and Labor. Series C: Legal Department Files on Labor, 1940-1955

Papers of the NAACP. Part 14: Race Relations in the International Arena, 1940-1955

Papers of the NAACP. Part 15: Segregation and Discrimination: Complaints and Responses, 1940-1955. Series B: Administrative Files

Papers of the NAACP. Part 15: Segregation and Discrimination: Complaints and responses, 1940-1955. Series A: Legal Department Files

Papers of the NAACP: Standing Order (including SO for cataloging from SOLINET)

President Truman's Committee on Civil Rights

Records of Ante-Bellum Southern Plantations from the Revolution through the Civil War. Series F: Selections from the Duke University Library. Part 2: South Carolina and Georgia

Records of Ante-Bellum Southern Plantations from the Revolution through the Civil War. Series J: Selections from the Southern Historical Collection. Part 3: South Carolina

Records of the National Association of Colored Women's Clubs, 1895-1992. Part 1: Minutes of National Conventions, Publications, and President's Office Correspondence

War on Poverty, 1964-1968. Part 1: White House Central Files

12/06/93